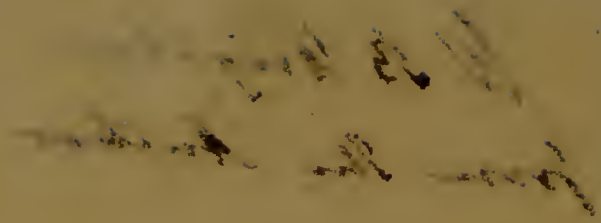
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The author was physician at St. George's Hospital and attended George III. In 1812 he retired from practice—except for his attendance on the King—and devoted himself to the education of his nine children.

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W B Wrightson Esq^r
from the Author



ON EDUCATION.

ON EDUCATION.

A DIALOGUE,

AFTER THE MANNER

OF

CICERO'S

PHILOSOPHICAL DISQUISITIONS.

By W. HEBERDEN. M. D.

Πηγη και ῥιζα καλοκαγαθιας το νομιμως τυχειν παιδειας.

PLUT. Παιδ. αγωγ.

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ON EDUCATION,

&c.

As I was walking lately in a little sequester'd spot, to which I love to retire in the intervals of public business, I was surprised at seeing my brother Quintus, who had arrived unexpectedly, and had almost got up to me before I observed him. Independent of our near relationship, his strict integrity, his deep sense of religion, and excellent understanding, improved by the study of the best ancient and modern authors, render him pecu-

liarly dear to me; added to which, some similarity perhaps in our way of thinking, derived from a common parent, whom we both loved, may have strengthened our attachment to each other.

After the first salutations had passed between us, and mutual inquiries concerning our respective families; you seem'd, says he, to be wrapt up in thought when I just now met you. I replied, that nothing was more delightful to a mind harass'd with business, than to withdraw as it were into itself, and give way to the tranquil current of its own reflections. What change of posture is to the body, such is change of occupation to the mind. Though I am partial, as you know, to the city, and that

intercourse of society, which is the great means of strengthening, and the great theatre for employing, all our rational faculties;* yet I enjoy these occasional removals into the country, where the freshness of the air, the clearness of the sky, and this stillness, sooth and refresh the soul, and afford the sweetest leisure for reading and contemplation.

——————— Wisdom's self
Oft seeks to sweet retired solitude;
Where, with her best nurse, Contemplation,
She plumes her feathers, and lets grow her wings,
That with the various bustle of resort
Were all too ruffled, and sometimes impaired.

Q. I know you are never idle, even when you are most free from busi-

* Πολις ανδρα διδασκει. Simonides.

ness; but what, may I ask, engross'd you so much at the time I interrupted you? For you hardly saw me approach. *M.* Truly a subject which is always interesting to me, and to which my mind often reverts, when it is uncontrolled by other engagements; even the education, and future advancement of my children. *Q.* I am not surprised at it: for I know how fond you are of your children; and how sensible you are of the difficulties and dangers, to which, as human creatures, they must be exposed. *M.* Nothing in the whole world is more lovely than youth, when it is set off by religion and modesty, and animated by a proper regard to what is good and honourable. Perhaps the idleness and dissipation,

the vices and extravagancies we are apt to deplore in young men, ought to be imputed not so much to any bad disposition on their part, as to bad instruction on the part of those, whose business it was to have set them right. *Q.* It would well become parents to bestow pains in training up their children to early habits of virtue and industry, and instilling into their minds those principles of religion and morality, which should regulate their conduct through life. *M.* In fact, when they seem to be most attentive to their offspring, they often mar their good intentions by their absurdity and inconsistency, or counteract their instructions by their own examples. If a drunkard, or glutton, bid his son be temperate,

and abstemious, you smile at him: but is it less absurd for a prude to recommend decorum; a pedant, learning; or a precieuse, philosophy; while their own conduct makes these very things ridiculous and odious? Will a boy attend to his books only to be despised? or will a girl follow a preciseness she is ashamed of? Virtue and learning must appear amiable and respectable, if we would have our children grow up in the observance of them. *Q.* I fear many parents give their children no instructions at all; but leave them to the care of servants; and think they have discharged their own duty, when they pay the wages of a menial attendance. Or if they procure a governess or tutor, the case is little

mended, while the tutor, instead of receiving the attention due to a liberal and learned man, is made a mere drudge, or perhaps a butt for the father's jests; and the governess is a trouble to the whole family. *M.* Besides all this, the love and respect, which children ought to bear towards their parents, is lost. Ah! my dear brother, when parents lose this, they know not how much they lose. Can any thing be more engaging than the caresses and endearments of children? Observe their opening minds, their curiosity, their eagerness, their playful tricks, their quaint conceits and expressions. Would you barter this for a little more leisure, or a little less trouble? Besides, it is not a matter of option whether we

will take care to instruct our children; it is a duty, for the neglect of which we are answerable both to God and men. *Q.* If you are at leisure, as you seem to be, permit me to hear the result of your inquiries and thoughts upon the proper education of children; which I know you have particularly considered. *M.* You call upon me for an opinion on so extensive a question, that I feel at a loss how to comply with your request. However, let us attempt it: and without canvassing the sentiments of other people, we may be allowed to adopt them, when they illustrate and fall in with our own. This will sometimes add weight and authority to what I may advance; and will besides afford an opportunity of

enlivening and giving a variety to a discourse on a very trite subject. For there is scarcely any thing so wise, or so foolish, but may be found in some one of the numerous books on education.— *Q.* I would rather have your own opinion, than volumes of other people's; the more so, because not a few of these are the mere speculations of theory, unsupported by experience, and unwarmed by parental affections. But let us begin. *M.* Education may be considered as twofold; concerning the mind and the body.* Both parts should begin from the birth, and continue till manhood. For it is not enough that we remain as we

* Plato, in like manner, divides education into two parts, μουσικη and γυμναστικη. Rep. 3.

were formed by nature; but we have need of discipline and instruction, by which what is good in us may be made still better; and what is amiss may be corrected and moulded into something good.* And although what we principally look for, is that perfection of right reason, which is produced in a liberal and noble mind by the cultivation of religion and learning; yet it is necessary likewise to train up the body in such a manner, that it may co-operate with the understanding in supporting the fatigues, and con-

* Ου γαρ ικανον ημιν εδοξε το μονον φυναι ως εφυ εκαστον, ητοι κατα το σωμα, η κατα την ψυχην, αλλα και παιδευσεως και μαθηματων επ' αυτοις δεομεθα, ὑφ' ὧν τα τε ευφυως διακειμενα βελτιω παραπολυ γιγνοιντο αν, και τα φαυλως εχοντα μετακοσμοιτο προς το βελτιον. LUCIAN Αναχαρσις. 20.

ducting the business of life.* The first things to be attended to in forming the body, are diet and exercise. They admit of great variety; which ought, however, to be comprehended under this restriction, that the one be always proportioned to the want, the other to the strength. For it is by use that the muscles acquire activity and force; while they depend, for their support and increase, upon the due quantity of wholesome nourishment received. Children should not be made to sit still, much less to stand still, long

* Omnino illud honestum, quod in animo excelso magnificoque quærimus, animi efficitur, non corporis viribus. Exercendum autem corpus, et ita afficiendum est, ut obedire consilio rationique possit, in exsequendis negotiis, et in labore tolerando. *Cic. Off.* i. 23.

in one posture. It is probably a frequent cause of their growing crooked. Girls, who are made to submit to greater restraint than boys in this respect, may perhaps on that account be more liable to bad shapes. *Q.* There is often considerable difficulty in finding proper exercises for a boy while he remains in his father's house, especially if he be an only son, and live in a large city. *M.* For this reason the games and sports of public schools form no inconsiderable part of their use to any person designed for active life. Of the same kind are riding, fencing, archery, gardening or husbandry, turning and carpenter's work, also hunting and shooting. But the season of education must not be consumed in such pur-

suits. The chief business of education respects the improvement of the mind. Locke has pointed out the proper objects of it to be—1st, Virtue; 2dly, Wisdom; 3dly, Good breeding; 4thly, Learning. For the attainment of these ends are necessary—1st, Piety, good principles, and good habits, sufficient to withstand the temptations and vicious examples of the world. 2dly, a right judgment; which is to be acquired by a knowledge of mankind, and of the other parts of the creation, together with the relations they bear to each other. 3dly, Acquaintance with good company, and suitable accomplishments. 4thly, Abstract study; particularly the study of the Greek and Latin languages. It will give some method

to our discourse if we follow the same order. *Q.* I am not sorry to hear you refer to Locke's Treatise, which I think is hardly held in the estimation it deserves. *M.* I am ready to give my warmest testimony to the value of Locke's observations, which are drawn from that clear apprehension, and profound judgment, which distinguish all his writings. It provokes me to see such works as Locke's Thoughts on Education, or Lord Chesterfield's Letters, set aside on account of certain objections, which, whatever force there may be in them, ought not to make us reject the many judicious remarks with which they abound. And they are supplanted in the opinion of the world by what? by a number of trifling common-

place books, in which if there be little to blame, there is nothing to commend. But a cry has been raised against Lord Chesterfield; and when that is the case, you know how little any arguments, at least for a season, can avail against it. *Q.* I suspect that many, who rail against Lord Chesterfield, have never read his works; and that many of those, who have, are led by popular opinion, rather than by their own unbiass'd judgment.— *M.* I do not mean to assert that his letters are unexceptionable. Some of them contain freedoms and levities, which ought to have been avoided; and in general, they may be charged with giving too much countenance to dissimulation, teaching to seek the applause of men

rather than of God. But I will venture to say their faults are greatly overbalanced by their merits. If, as the poet says, "the proper study of mankind is man," I am acquainted with few books that have a better claim to attention, or exhibit a juster picture of human nature.—The politics of states, the passions of individuals, the ornaments and the failings of men, are delineated from the life by the able and discriminating hand of a master. Added to which, his letters are scarcely less valuable for their elegance, than for their good sense; affording some of the best models of epistolary composition that are to be met with in our own, or almost any other language. It should be recollected that these letters were never

designed for publication, much less for a complete system of education; but were calculated entirely for the person to whom they are address'd; to lead him on to those graces and accomplishments in which he was most deficient, and to supply those parts of instruction which were least likely to be obtain'd elsewhere, or which might particularly fit him for the department he was hereafter to fill. But let us return from whence we have digress'd; and, agreeably to the plan we laid down, first speak of virtue.

1. In whatever light we contemplate the business of education, no good man can refuse to give the first place to religion and virtue. But these are not to be taught by austere maxims, or to be practised

by conformity with precise rules. They must not shew themselves in particular acts; but must make a part of every action, and enter into all our thoughts. They should be so ingrafted in the mind from the earliest infancy, that they may grow up into principles and habits, and gradually become a part, as it were, of our very constitution.* This is by no means impossible, if we will earnestly direct our attention to it. Like every other habit, it will be some time before it is perfectly formed; but there is no doubt that perseverance, and constant attention, and good example, will effect it. The importance of it must be

* Ευθυς εκ παιδων λανθανη εις ὁμοιοτητα τε, και φιλιαν, και ξυμφωνιαν τῳ καλῳ λογῳ αγουσα. PLATO, *Rep.* 3.

so evident to every Christian, that no pains should be thought too great for such an end. *Q.* It has with some appearance of reason been objected to religious instruction, that children being incapable of comprehending its doctrines, are consequently in danger of having produced in them rather disgust, or inattention, than piety. *M.* It should be consider'd how many things there are, to which children must of necessity at first submit upon no other grounds than the authority of those about them. A father, or preceptor, would be very ill advised, who should attempt to explain the motives of every thing he either does, or requires to be done. On the other hand, a child who knows from what he does

understand, that his parents' conduct towards him is directed not by caprice or humour, but by reason and affection, will soon learn to acquiesce in the decisions of the same judgment in matters beyond his own comprehension. With respect to religion, however, gravely to propound to a child its abstruser parts, would indeed be little short of madness: yet some idea of a Being who made the world and all that it contains, who continues to govern it by his wise providence, who sees our most secret actions, and knows our inmost thoughts, who is pleased when we do well, and displeased when we do amiss, and who will reward and punish us accordingly; all this, I say, is very easy to be understood. Even the attend-

ance on the ordinary services of the church, if it do not teach a child religion, may yet teach him respect for religion, and an habitual observance of it.—*Q.* A sense of dependance upon GOD is the necessary foundation of all religion. The Heathens themselves seem to have been aware of its importance. "Let then this," says Cicero, "in the first place be establish'd; that the gods are the lords and rulers of the universe; and that whatever is done, is done by their authority and divine agency; that they are also most beneficent to mankind; that, what every one really is, what he does, what license he gives himself, with what disposition of mind, with what piety he cultivates religion, they know; and that they

take account both of the just and of the unjust."* But in what manner would you instruct a child in the particular doctrines and precepts of the Christian revelation? *M.* In my mind they can no where be learned so well as from the gospels themselves; which are best illustrated and explained to children by familiar conversation. If some portion of every Sunday were set apart for this purpose, it would have the double effect of teaching

* Sit igitur hoc jam principio persuasum civibus; dominos esse omnium rerum ac moderatores Deos; eaque quæ gerantur, eorum geri ditione ac numine; eosdemque optime de genere hominum mereri; et, qualis quisque sit, quid agat, quid in se admittat, qua mente, qua pietate colat religiones, intueri; bonorumque et impiorum habere rationem. *De Leg.* ii. 7.

a child his duty, and giving him at the same time an habit of employing the Lord's day in religious exercises. The religion to which children should be bred up, is admirably delineated by Archbishop Tillotson to be "a serious and unaffected piety and devotion, still and quiet, real and substantial, without much show and noise, and as free as may be from all tricks of superstition, or freaks of enthusiasm."* Virtue, as well as religion, is to be inculcated by no formal precepts; for preaching is the bane of education. Let moral instruction arise out of the occasions which present themselves;

* Serm. 51. The whole sermon is on the subject of education, and highly deserving of attention.

and let moral principles be established by an uniform attention to them. Virtue has been defined to be the perfection of reason.* A virtuous man, therefore, is one who can submit his inclination to reason and duty; and that, not merely on some great occasions, for such will seldom arise, but by a steady adherence to what is good and right, as well in matters of small moment, as in more serious ones. In this manner truth and good nature, and other similar qualities, are to be wrought into such settled principles, as may at all times regulate our conduct unsolicited and unobserved. The same may be applied

* Virtus rationis absolutio definitur. Cic. *Fin.* v. 14. Una virtus est consentiens cum ratione et perpetua constantia. *Paradox.* 3.

to almost every part of education. It is not any particular action, or set of actions, that is required; but habits are to be formed, from which these may flow, as from their natural source. *Q.* The power of habit is such, that in Locke's judgment, even a child's playthings ought not to be very numerous, for fear of producing, in more advanced life, the fruits of dissipation and frivolity. *M.* Another not less acute moralist has denominated man "a bundle of habits;" and has declared it to be the great business of education "to set the habits right."* There is not any thing concerning education but should concur to produce

* Paley's Mor. Philos.

in a young mind a love and imitation of what is excellent and praise-worthy, together with vigour, activity, and industry in the prosecution of it. Therefore Locke has very properly objected to sensual rewards and punishments; in the place of which he would substitute the only laudible incentives, esteem and disgrace.* To quicken a child's sensibility to these motives, the same author has laid down an admirable rule, which every parent will do well to bear in mind; that a child ought to be commended publicly before other people; but should never be re-

* Plutarch, probably unknown to Locke, has given the same advice, επαινοι και ψογοι πασης εισιν αιτιας ωφελιμωτεροι τοις ελευθεροις. Περι παιδ. αγωγ.

proved except in private, where there are no witnesses to his shame.* Where punishments are necessary, it would be well if they could be so contrived as to appear the natural consequence of bad actions; and so inflicted as to produce contrition without resentment. Obstinacy alone can require beating.† *Q.* Virtue is not merely commendable in a religious and moral point of view, though

* Δει γαρ, ὡς νοσηματος ουκ ευπρεπους, της ἁμαρτιας την νουθετησιν και αποκαλυψιν απορρητον ειναι, και μη παρηγυρτικην, μηδ' επιδεικτικην, μηδε μαρτυρας και θεατας συναγουσαν. PLUT. τον κολακα του φιλου.

† Je trouve qu'on s'amuse ordinairement à châtier aux enfans des erreurs innocentes, très mal à propos, et qu'on les tourmente pour des actions téméraires, qui n'ont ni impression ni suite. La menterie seule, et un

indeed this constitute its principal value: but it is of use also to clear our understanding from passion and prejudice, and to lead us to " wisdom, and knowledge, and joy." For an indulgence in vicious inclinations debases the mind, and perverts the judgment. *M.* Notwithstanding what is so currently repeated of the corruptions of human nature, and the wickedness of the times in which we live; yet mankind have, and always have had, nay, and always will have, that respect for what is good and decent, which makes it our best interest, and surest re-

peu au-dessous, l'opiniâtreté, me semblent être celles, desquelles on devroit à toute instance combattre la naissance et le progrès. MONTAIGNE, *Ess.* 1. 9.

commendation in the world, to preserve a pure and unblemish'd character. For who can look well upon a man, that disregards the obligations of obedience to his Maker, and of justice, integrity, and good-will to his fellow-creatures? The most abandon'd apostates from these principles must often pine in secret for a fair reputation. Children should on no account be deceived: then we need not be backward in trusting them. There is no surer way to render them at once capable and faithful, than by affording them suitable occasions of exerting themselves, and letting them see that we repose confidence in them. It is of importance to children, that those who have authority over

them, should be actuated by the same principles, and pursue the same plans. It is better even that parents should concur in a less advantageous course, than by their opposition mutually counteract each other's designs. *Q.* The business of indulgence and restraint, demands a prudent management. *M.* The gratification of every desire, or the resistance of innocent desires, may be equally pernicious. Do not therefore refuse without reason; but when you have refused, it is not a little thing that should move you to relent. Without steadiness there can be no respect. In proportion as children grow up, the parent's authority should relax into familiarity and friendship. If he would then re-

tain the affection of his children, he must treat them with openness, and consider them as reasonable creatures like himself, liable to the same passions and the same desires. Tell a young man of faults before he commits them; when he has committed them, do not reproach him with them. "The illiberality of parents in allowance towards their children," says Lord Bacon, "is an harmful error, makes them base, acquaints them with shifts, makes them sort with mean company, and makes them surfeit more when they come to plenty. Therefore the proof is best, when men keep their authority towards their children, but not their purse." Children differ considerably in their degrees of sen-

sibility; and that, as it appears, from some original impression on the frame and constitution of their minds. It is of consequence that this be kept within due bounds; that its deficiency do not degenerate into brutality, nor its excess grow up into weakness and effeminacy. This must be done by carefully observing the dispositions of children, and regulating our own behaviour towards them accordingly. Study to impress the mind with such a degree of self-possession, such a sense of duty, of honour, and of courage, that while a young man avoids affected singularity, and presumptuous opposition to the humour of the company he is in, he may never be ashamed either of doing what he knows to

be right, or of renouncing what he believes to be wrong. For this purpose it is necessary that he be taught to think rightly both of himself, and of others. Let him correct himself; but let him not be forward in finding fault with other people. It was well said by Socrates, that the surest and most compendious way to honour, was the studying to be, what one would be thought to be.* Respectability of character depends not upon a person's rank, or place in society; but upon the proper discharge of the duties attached to his situation, whatever it be. False reputation,

* Συντομωτατη τε, και ασφαλεστατη, και καλλιστη ὁδος, ω Κριτοβουλε, ὁ, τι αν βουλῃ δοκειν αγαθος ειναι, τουτο και γενεσθαι αγαθον πειρασθαι. XEN. *Mem.* lib. ii. c. 6. § 39.

for the most part, quickly springs up, and as quickly decays. True reputation is of slow growth, and takes deep root, and is established in justice, and honour, and constancy, and probity, and uniformity of conduct, and patient continuance in well-doing. Among virtuous habits should not be omitted the right use of time. Each day is the gift of God, and ought to be employed agreeably to his command. *Q.* It is humiliating to consider how large a portion of life is very commonly consumed in frivolous and fruitless existence.* *M.* Idleness is not only unprofitable; it is highly irksome, till the facul-

* Si volueris attendere, magna vitæ pars elabitur male agentibus, maxima nihil agentibus, tota aliud agentibus. Sen. *Ep.* i.

ties, from want of exercise, have lost their natural activity, and are become dull to those impulses from within, which are continually soliciting them. For birds are not more formed to fly, or horses to run, or wild beasts to seize their prey; than we are to activity of mind and ingenuity.* Whatever a young man undertakes, he should do it with diligence, and always endeavour to excel.† "Whatsoever thy hand findeth to do, do it with thy might."‡ After a person

* Sicut aves ad volatum, equi ad cursum, ad sævitiam feræ gignuntur; ita nobis propria est mentis agitatio atque solertia.

Quinctilian.

† Quicquid agas, agere pro viribus. Cic. *Senect.*

‡ Eccles. ix. 10.

is arrived at a certain age, his employments should all be laid out with design, and directed to some end: for it is not to be supposed that any man would deliberately propose to himself either trifling or vicious occupations.* *Q.* The common objects of life in this age and country seem to be,—1st, Money; 2dly, Amusement; 3dly, Fame. *M.* The proper objects of life are, 1st, The cultivation of the understanding towards forming a right judgment in all things.—2dly, Im-

* Δεον και τα μικροτατα κατα την επι το τελος διαφοραν γινεσθαι. *M. Antonin.* lib. ii. 16.

Μη τις ὑμας ματαιοτεχνιαν η κακοτεχνιαν διδαξηται, γιγνωσκοντας ὡς ὁποσοις των επιτηδευματων ουκ εστι το τελος βιωφελες, ταυτ' ουκ εισι τεχναι. *Galen.* Προτρεπτ.

Nec vero agere quicquam, cujus non possit causam probabilem reddere. *Cic.*

provement in the knowledge and habits of religious, civil, social, and domestic duties.—3dly, The right apprehension, and attentive practice of whatever more immediately belongs to each man's particular station. Rank, fortune, knowledge, or any other ability, are only to be considered as the means of usefulness and happiness.

Atque hæc perinde sunt, ut illius animus, qui ea possidet:
Qui uti scit, ei bona; illi, qui non utitur recte, mala.*

It is the right use and application which stamps the value on them.

2. By wisdom is to be understood all that knowledge which may enable a man to judge rightly of the several concerns of the world.

* Terentius Heaut.

Under this is comprehended courage, prudence, and whatever can qualify him to bear a part in active and social life. To teach the intricate lesson of mankind, and all the secret workings of the human heart; to open the mind to an acquaintance with the world and what it contains; to explain the laws of nature, and unfold the designs of its great Author; is a work which must commence indeed with life, but can only be brought to any degree of perfection by the study and experience of many years. In this pursuit care should be taken neither to suffer the understanding to lie barren and inactive for want of sufficient objects, nor to perplex it by their multiplicity; but to present them one by one,

and, as much as may be, in such order as is best adapted to the growing capacity. For, to borrow the illustration of an ancient author, "as vessels of a narrow "mouth reject a copious stream; "but are filled by what is poured "in gradually, or even drop by "drop: so in the case of children, "it is to be considered, what their "minds are capable of receiving."* Young minds in general are ill suited to speculation. On the other hand, they appear to be in a peculiar manner open to the im-

* Nam ut vascula oris angusti superfusam humoris copiam respuunt; sensim autem influentibus, vel etiam instillatis complentur: sic animi puerorum quantum excipere possint videndum est. *Quinctilian.*

pression of sensible objects. Hence the study of nature, and the examples she offers, is preferable to all books whatsoever: and of books those are the best, which either contain engravings imitated from nature, or, if a boy be more advanced, descriptions of natural images. A young child, who is made to read, does not reflect; he merely reads: such an one learns words, but gains no information. As soon as the understanding is stored with a certain variety of forms, and has acquired some degree of judgment in distinguishing external appearances; it will then be time gradually to extend his knowledge, and to add to the idea of the thing itself, those of its most

common properties and uses. Some parts of natural history may very early be taught by means of engraved figures; which however we should be careful to illustrate by reference to the originals, whenever we have an opportunity. Accordingly the History of Quadrupeds, and Æsop's Fables, are among the first books I would put into children's hands. A partial insight into history, both sacred and profane, may conveniently be given in the same manner. A familiar explanation of almost any prints may likewise be made to convey the first rudiments of moral and social duty. Some knowledge of Geography also may be communicated to children at an early age; and may be rendered

both entertaining and instructive, by connecting with the situation of different countries, certain general notices of their productions and animals, and of the history and manners of their inhabitants. An habit of reflection, without which all learning is useless, may be encouraged by conversing with children about what they have seen or heard; and by making them relate, or write down, the substance of what they have read. If in these ways some of the elements of useful knowledge be communicated in the dawn of youth, it is all that should be expected. Any proficiency in wisdom can only be made by a mind that has already attained to some degree of vigour. A pre-

mature genius rarely increases to a fruitful manhood.* Where parents are eager to produce a show of learning in a child, before he has a capacity to receive it; it becomes like "the seed, which fell upon a rock, and as soon as it was sprung up, it withered away, because it lacked moisture." There is a period, which Rousseau has denominated the critical age of education, and which he places between the thirteenth and sixteenth years, about which time a very important change may be observed to take place. It is then that the judgment, the sentiments, and the passions shoot up, and the man begins to think and to act for himself. As, on the one

* Illud ingeniorum velut præcox genus, non temere unquam pervenit ad frugem. *Quinctil.*

hand, these affections must not be excited out of their proper season; so, on the other, they must not be repelled, when that season arrives. To control and regulate them properly, is one of the most important parts of education. "Efficiendum est ut appetitus rationi obediant, eamque neque præcurrant, nec propter pigritiam aut ignaviam deserant."* We must point out the objects as the scene opens; and shew a young man the world, as it actually is, before he goes to take his place in it. He should be taught to discriminate the characters of mankind; to distinguish real good from apparent; the false glitter of riches and pleasure from the retired satisfactions of virtue. He should

* Cicero, Off.

be made acquainted with the prejudices and passions of the world, its virtues and its vices, its enjoyments and its miseries; love, honour, generosity, on one side envy, pride, and self-interest on the other. He should mark well their effects, and should see them illustrated from living examples. He should now be made to contract his view into the recesses of the heart, and unravel, as it were, the web of passions that encompass it: then gradually extend it again from man to the innumerable works of creation, which surround him; he should trace their connection and mutual dependance; and finally raise his thoughts beyond the confines of this visible world, till they are lost in the immense regions of space, in

which it is placed, and above all in the contemplation of the wisdom, power, and goodness, of the great Being, who made them, and whose providence alone continues to sustain them. The means, by which a knowledge of mankind is to be acquired, are history and experience. But in this the mind is liable to err two opposite ways: being sometimes too forward to draw general rules from insufficient premises; and sometimes being assiduous only to register facts in the memory, without proceeding to deduce from them any thing that can be useful in practice. It therefore becomes expedient to confirm, or rectify, our own observations by the conclusions which wise men have formed from the same sources.

History has this advantage over experience, that the examples it presents to us are both more numerous, and at the same time more complete: we see them in their motives, their progress, and their consequences. We likewise see them for the most part unbiassed by affection, party-spirit, or envy. For, however the characters in history may be liable to mis-representation, the picture as it is, is to us the truth, and equally valuable for the common purposes of instruction. We must be careful so to order these studies, as neither to inspire a young man with too much suspicion on one hand, nor with too much confidence on the other. Accustom him to make, as much as possible, a true judgment both of

men and of things; and dispose him to think none better or worse, greater or less, than they really are. It is not an unfrequent occasion of great failure in conduct, that young men are not sufficiently prepared to meet with things, as in fact they must find them. Parents ought to conceal no part of real life from their children; but should expose before them the passions and vices of mankind as fairly, as their duties; the blemishes, which are to be found in the most distinguished characters, and the good qualities, which are to be admired in the most depraved. Lives and memoirs, if they are well written, constitute a very interesting, and extremely useful branch of history, by developing the more secret excellencies and weaknesses

of human nature. Besides a general knowledge of the world, every gentleman ought more particularly to be acquainted with his own times, and his own country, the different modes of life among its inhabitants, the different productions of the soil, and the uses to which they are applied. This embraces modern history, civil government, agriculture, natural history, arts, manufactures, and commerce. To gain information on several of these subjects, travelling in one's own country may be rendered highly useful, as well as agreeable; of none of them should a well-informed man be wholly ignorant. Then to enlarge his conceptions, and overcome the prejudices

of confined life, let him compare what he sees at home with the manners, customs, and laws of other nations; and if it be thought necessary for this purpose that he travel into foreign countries, at least let him first have made such proficience in virtue, let him have acquired such firmness and self-possession, as may enable him to hear the voice of error without being misled, and to see the examples of vice without being infected. To introduce a young man into the world before he knows mankind, is not to inform, but to corrupt him. "Acquaintance with the world," says Archbishop Secker, "teaches many things; but good or bad, accord-

ing as the learner is qualified to distinguish. He, whom improved good sense hath enabled to observe upon common practice, will extract wisdom and virtue from the vices and follies of mankind: but such as are ignorant, and capable only of imitating, will of course admire the worst of what they see; and be the more effectually ruined, the more, they aim to be accomplished." *Q.* The advantages of foreign travel are attended with so many dangers, that it has ever appeared to me doubtful how far it should be recommended. *M.* The first thing to be considered is, what objects we propose to ourselves: and these may, I think, generally be reduced to two: first, language; secondly,

advancement in wisdom and good breeding, from the observation of men and manners. If children are carried abroad before the age of fourteen, the authority of a parent, or tutor, may supply the place of their own reason; and together with foreign accent and language, they may receive instruction in any other way that is thought proper. On the other hand, after a person is of an age to govern himself, and is become acquainted with the customs of his own country, he will then be qualified in a much higher degree to reap advantage from the conduct and conversation of people brought up under different prejudices. *Q.* I dare say you remember Mr. Gilbert West's poem on

the Abuse of Travelling, written in imitation of the Fairy Queen:

Als doth corruption in a distant soil,
With double force assay the youthful heart,
Exposed suspectless to the traytor's wile,
Exposed unwarn'd to pleasure's poison'd dart,
Exposed unpractised in the world's wide mart,
Where each one lies, imposes, and betrays;
Without a friend due counsel to impart;
Without a parent's awe to rule his ways;
Without the check of shame, or spur of public praise.*

M. I remember it well; and admire it both for the poetry, and for the good sense it contains. After all, so much depends upon the disposition and future prospects of the young man himself, that it is perhaps impossible to lay down

* Published in the second vol. of Dodsley's Collection of Poems.

any general rule upon the subject. The same may be said of the use and abuse of riches; if indeed this can with propriety enter into the business of education. It is obvious that the different ranks and fortunes of individuals must introduce an indefinite variety in such considerations. Yet in the actual state of society, no small part of the art of living rightly doth depend on the value we set upon money, the methods we take to acquire it, and the purposes to which we apply it. Considered as the ultimate object of our endeavours, it is indeed most contemptible; but so far as it contributes to the respect in which a person is held, and the society he is enabled to keep; so far as it administers to

the reasonable comforts of himself, and others; it is not undeserving of attention. *Q.* Particularly when we reflect upon the mean and disgraceful conduct into which people are betrayed by extravagance and distress, no less than by sordid avarice. *M.* But it is time to advert to another point, which has such great influence over the mind, that it would seem to demand more than ordinary attention, though it usually meets with none. I mean love, and the proper conduct of the sexes towards each other. Notwithstanding this passion so early begins to exert itself, and with such force; and, accordingly as it is regulated, often contributes so much to the comfort or uneasiness of the whole life; yet either a false

delicacy, or I know not what other cause, has made it to be wholly neglected by parents and tutors, and, wild as it is, left to the unassisted guidance of juvenile reason. To suppress it, if it were possible, would by no means be desirable. It is only required that so powerful a principle be properly directed, and it will not fail to produce the most valuable effects.* It is not given us merely to excite fresh appetites, and to terminate in sensual gratifications; but to smooth the features of manhood, to give a new interest to our manners, a new

* Γινεται γαρ ευπαθεια, τυ λογισμου το παθος υκ αναιρυντος, αλλα κοσμυντος κ τατταντος εν τοις σωφρονασιν. Plut. περι της Ηθ. Αρετης. And again, Ουδε αναιρετεαν παντα πασιν, αλλα θεραπειας κ παιδαγωγιας δεομενην. *Ib.*

grace to our minds, and to inspire us with a more refined sense of generosity, fortitude, liberality, and benevolence: or, in the beautiful language of the poet,

———to infuse
Sweetness into the heart unfelt before.*

Great cities, and above all, great schools, are exceedingly mischievous in this respect, that by licentious conversation they kindle irregular passions, and inflame them by dissolute examples. Young men should early be taught respect towards women of character; disgust towards the abandon'd. To the idea of love should be join'd

* Spirerò nobil sensi a' rozzi petti,
Raddolcirò nelle lor lingue il suono.
Prol. *Aminta.*

those of exclusive attachment, of fidelity, of modesty, of the sanctity of marriage, of the value of chastity. There is no stronger security against debauch, than is furnish'd by honourable love.* In ancient Sparta, when boys approach'd manhood, their discipline increased in strictness: To check, says Xenophon, the boiling passions of that critical period of life, the legislator augmented their stated labours, and abridged their leisure. Something of the same kind is pointed out by Cicero: "maxime hæc ætas a libidinibus arcenda est, exercendaque in labore, patientiaque et animi et corporis; ut eorum et in bellicis, et in civi-

* Ερως γαρ ευφυους και νεας ψυχης ἀψαμενος εις αρετην δια φιλιας τελευτᾳ. PLUT. Ερωτικος.

libus officiis vigeat industria."* Here let me call to your mind an observation of Lord Bacon's respecting the professions and employments to which our children should be brought up. "Let parents," says he, "choose betimes the vocations and courses they mean their children should take, for then they are most flexible; and let them not too much apply themselves to the disposition of their children, as thinking they will take best to that which they have most mind to. It is true that if the affection or aptness of a child be extraordinary, then it is right not to cross it; but generally the precept is good; "optimum

* Cic. Off. i. 34.

elige, suave et facile illud faciet consuetudo :" choose well, and use will render it easy and pleasant. *Q.* This maxim, if I mistake not, is said to have been delivered by Pythagoras to his disciples.* *M.* I believe you are right. It is of importance, as Lord Bacon has said, to choose betimes ; for a child should be trained up to habits and expectations suited to his probable situation in mature life. He should likewise be taught to know distinctly what is the character he aims at, and to pursue it with steadiness and patience. Irresolution and inconstancy are perhaps the most universal causes of disquiet and unhappiness. The utmost we

* Ἑλου βιον τον αριστον, ἡδυν δε αυτον ἡ συνηθεια ποιησει.

can hope for in this world, is contentment. A man should direct his studies and endeavours to make himself easy now, and happy hereafter.* Some preference is due to those occupations which admit of early marriage. Emulation between brothers, while they are young, ought to be discouraged, lest it breed jealousies and discord when they are men. Hence arises an objection to bringing up two children to the same profession. The principal means of accomplishing any purpose, are method and perseverance. We should endeavour early to use a child to this, in the application of his mind,

* See a paper in Aikin's Miscellanies, entitled "Against Inconsistency in our Expectations."

and the conduct of his designs. To suffer one to waste his youth in idleness and trifling, renders him, for the remainder of his life, incapable of continued industry, or diligent attention to any thing. It cannot be too strongly impressed upon young persons, that it is not by the unassisted endowments of mind or body, that great men have distinguished themselves. It is not the genius with which they are born, but their own application, that has universally raised them to our admiration. "Sine diligentia vir magnus nunquam extitit."* Let a boy but be acquainted with the

* ὁρᾶ· ποτου τοι χωρις ουδεν ευτυχει. Soph. *Electr.* 945. The same sentiment is otherwise expressed by Seneca; Quid expectas? nulli sapere casu obtigit. *Ep.* 76.

indefatigable labours of Demosthenes, of Cicero, of Bacon, Milton, Newton, in short, of all the greatest masters of ancient or modern times, and he will cease to be dazzled with the unfruitful pride of natural abilities. These may indeed shine for a season, may raise one boy above another in his school class; but, like the hare in the fable, are soon overtaken by persevering industry. Michael Angelo is reported to have said of Raphael, "che Raffaello non ebbe quest' "arte da natura, ma per lungo "studio."* So of the accom-

* The testimony of Sir Joshua Reynolds is very strong to the same purpose; he has insisted upon no point with more earnestness, than the vanity of natural genius, unaided by study and discipline.

plished Pericles we are told, that "he acquired his superiority not "from nature, but from his assi- "duous attendance on many wise "instructors; of which number "were, in the early part of his life, "Pythoclides and Anaxagoras; "and afterwards, when in the "height of his power, he con- "nected himself with Damon for "the purpose of further improve- "ment."* Quinctilian, who was a good judge in these matters, declares that the finest parts "sine "doctore perito, studio pertinaci, "scribendi, legendi, dicendi, multa

* Λεγεται (Περικλης) ουκ απο ταυτοματου σοφος γεγονεναι, αλλα πολλοις και σοφοις συγγεγονεναι, και Πυθοκλειδῃ, και Αναξαγορᾳ· και νυν, τηλικουτος ων, Δαμωνι συνεστιν αυτου τουτου ἑνεκα. PLATO, *Alcib.* 1.

" et continua exercitatione, per se " nihil prosunt." Concerning himself, Cicero has made no scruple to acknowledge, nay, he seems vain of avowing, his unwearied endeavours to supply the defects of genius by his diligence and application: " quo minus ingenio pos- " sum," says he, " subsidio mihi " diligentiam comparavi."* Again, in his treatise De Claris Oratoribus, " Ego hoc tempore omni " noctes et dies in omnium doctri- " narum meditatione versabar." In order to form a child's judgment, it will be of use to accustom him to distinguish well; that is, to have distinct notions, wherever the mind can find any real difference; and by all means to avoid distinctions

* Pro P. Quintio.

in terms, where he has not distinct and different clear ideas. *Q.* I recollect this, or something very like it, in Locke's Conduct of the Understanding. To the same purpose you might have produced the testimony of your favourite Cicero: "neque quicquam esse turpius, quam cognitioni et perceptioni adsensionem approbationemque præcurrere."* *M.* An opinion supported by two such authorities may well be adopted as wise. Another subject occurs to me, which ought not to be passed over in regulating the affections, and forming the character of a young man: for apprehension and timidity take such strong hold of some minds, and so much imbitter the

* Academica.

enjoyments of life, that it is right from the earliest age to use our endeavours to prevent them. Courage is only to be gained by successful exertion. Therefore a boy's first essays of every kind should be easy, and should very gradually be rendered more difficult. "He that "seeketh victory over his nature," saith Bacon, "let him not set him-"self too great, nor too small tasks; "for the first will make him de-"jected by often failings; and the "second will make him a small "proceeder, though by often pre-"vailings."* It may not be improper to take notice of some circumstances appropriated to the conduct of female education. There is a proper sphere for the action of each

* Bacon's Essays.

sex; and if it would appear amiable in the sight of the other, each must cultivate those talents and accomplishments, which are appropriate to itself. "Perche come ad "uomo conviene mostrar una certa "virilita soda e ferma; cosi alla "donna sta ben aver una tenerezza "molle e delicata, con maniera, in "ogni suo movimento, di dolcezza "femminile; che nel andar, e stare, "e dir cio che si voglia, sempre la "faccia parer donna senza simili-"tudine alcuna d' uomo."* *Q.* So Milton;

"For contemplation he, and valour form'd;
"For softness she, and sweet attractive grace."

M. Let women by all means acquire good sense and sound judg-

* Castiglione. Il Cortegiano.

ment; but let them not invade the province of men by an affectation of learning, of wisdom, or of courage. Let them rather study to excel in the arts of still life;* to sooth the ruffled mind, to unbend the brow of care, to strengthen the sentiments of affection, to heighten the endearments of domestic enjoyment;* or, in the words of Thomson,

"To raise the virtues, animate the bliss,
"And sweeten all the toils of human life."

* Φιλοτεχνειν εν ταις ηθικαις και βιωτικαις χαρισι προς τον ανδρα, τω καλω μεθ' ηδονης συνεθιζουσαν αυτον.—*Plut.* Γαμ. παραγγελ.

Petrarch describes the accomplishments of his Laura to have been of this kind:—

— Era possente
Cantando d'acquetar gli sdegni e l'ire;
Di serenar la tempestosa mente,
E sgombrar d'ogni nebbia oscura e vile.

Women being born to submit to the authority of men, ought to be brought up under greater restraint; but require at the same time to be treated with greater tenderness and delicacy. Girls should, equally with boys, cultivate a right understanding, and imbibe the principles of a religious and virtuous life.* They should learn to be ingenuous, modest, affable, sensible, and prudent. They should have their minds informed by conversation, by history, by the lives of eminent persons, by the accounts of various countries, and by the reflections of wise men. Their taste

* Αν γαρ λογων χρηστων σπερματα μη δεχωνται, μηδε κοινωνωσι παιδειας τοις ανδρασι, αυται καθ' αὑτας ατοπα πολλα και φαυλα βουλευματα και παθη κυησιν.—*Plut.* Γαμ. παραγγ.

should be regulated by the models of established reputation, and by reading some of the best authors in English, French, and Italian; among which, no one is preferable to Addison in his unrival'd Spectators. But while they are instructed in the manners, the passions, the virtues, the weaknesses, the graces and deformities, of real life, let them, as from a dog or a serpent,* abstain from novels; which almost universally represent human nature under very false colors; and are calculated rather to inflame the passions, than to inform the understanding.† This is the more to be

* Cane pejus et angue.

† Les romans ont presque tous été des productions des esprits faibles, qui écrivent avec facilité des choses indignes d'être lues

insisted upon in female education, because girls, by their seclusion from the world, have less opportunity, than boys, of rectifying the impressions made by these delusive compositions. Novels, instead of clearing the judgment, pervert it, till the mind becomes so depraved by the false notions it is perpetually imbibing, that it acquires a relish for error, and quite loses the taste of nature and of truth.* Let young

par des esprits solides : ils sont même pour la pluspart dénués d'imagination ; et il y en a plus dans quatre pages d'Arioste, que dans tous ces insipides écrits qui gâtent le gout des jeunes gens.—VOLTAIRE, *Louis* XIV.

* Και που τι και βροτων φρενας,
Υπερ τον αληθη λογον,
Δεδαιδαλμενοι ψευδεσι ποικιλοις
Εξαπατωνται μυθοι. PIND. *Ol.* 1. *Epod.* 1.

women be made acquainted with the true characters of men; and let them be taught to place their esteem where it is best deserved. The first qualification to be looked for in a husband is, that he be a man of principle. All other accomplishments without this can be of no solid value. A showy outside, and an insinuating manner, a noble birth, or a fair possession, may often invest a mind unimproved by virtuous dispositions, and unadorn'd with useful knowledge.* Teach them therefore

" How beauty is excell'd by manly grace
" And wisdom, which alone is truly fair."†

* Πολλοι αν ψυχας πονηρας εχοντες, ημφιεσμενοι εισι σωματα τε καλα και γενη και πλυτυς.

PLATONIS *Gorgias.*

† Milton, Par. L.

3. Having already spoken of the good, and the useful, it comes next in order to consider the ornamental parts of education. The graces and accomplishments of life, if they cannot stand in competition with the former, are yet necessary to set them off, and by conciliating esteem and good-will, to render them useful to the possessor. It is these that give the polish to human nature, without which its best qualities lose their lustre. They have a secret charm, that pre-occupies the affections, and turns aside the shafts of envy and discontent: they can diffuse a beauty and sweetness over the barren tracts of life, and render amiable its most indifferent concerns. It is the observation of a wise man, that people are sooner won by their

hearts, than by their heads. For good humour, and good manners, do more open the way to a man, get him more friends, and carry him further in the world, than wit, knowledge, or any other talent whatsoever:

——— Cet heureux don de plaire,
Qui mieux que la vertu sait regner sur les cœurs,
Attirait tous les vœux par des charmes vainqueurs.*

Good breeding, as the word implies, is that which distinguishes a man of polite education from the vulgar and illiterate. The very thoughts and feelings are subject to its influence. But for this, courage would become brutality, learning pedantry, and wit buffoonery. A single look,

* Henriade, Chant. 3.

or a word, will often be sufficient to betray a person of ordinary life. Before we aim at any degree of erudition, let a child be taught to speak all his words with a proper accent, to read distinctly, to write a good hand. He should likewise be taught early to pronounce the French language. As soon as he is capable of it, it will be useful to encourage him frequently to relate any little story, or fable, that he knows, and to correct the most remarkable faults he is guilty of in his way of putting it together. Afterwards we may make him write them down in the same manner. We may thus teach him progressively to think rightly, to express his thoughts properly, and to arrange them perspicuously. For to speak

and write politely, is of the first importance to gain a favorable attention to what any one has to communicate. The writing of letters has so much to do with the occurrences of common life, that some pains should be taken to make a gentleman appear to advantage in it. A young man should not be put upon any strains of wit or compliment, but should first consider well what he has to say, and should then endeavour to express his sense in a plain and easy style, equally removed from affectation or vulgarity. The collection of Elegant Epistles affords abundant examples in this kind: but, above all, I would recommend to scholars the study of Cicero's Epistles in their original language. For this great man's

orations, or philosophical pieces, drawn from the depths of science, and polished by all the refinements of art, in which he was so exquisitely skill'd, are not more distinguish'd in their way, than are his unadorn'd and familiar letters. He should be taught to notice the beauties and imperfections of different authors, so far as is within the reach of his understanding, in order to the gradual formation of a just taste; for which purpose I know not if any ancient, or modern work, be more worthy of attention, than those excellent dialogues of Pere Bouhours, intitled, La Maniere de bien penser dans les Ouvrages d'Esprit. But this taste is not to be confined to books alone; it should extend itself to every part

of a man's conduct. Having learn'd to discriminate what is right, he should endeavour to make his air, his dress, his discourse, his very looks conformable to it. It was said of M. Lamoignon, "tout étoit eloquent en sa personne, jusqu' à son air, et à son silence." And, in remoter times, Ovid has express'd the very same sentiment in his character of Germanicus:*

Dumque silens adstat, status est vultusque diserti;
Spemque decens doctæ vocis amictus habet.

For let no one imagine these small attentions beneath the notice of a learned and sensible man. "Quemadmodum quis ambulet, sedeat, qui ductus oris, qui vultus in quo-

* De Ponto, 2, 5, 51.

que sit; nihilne est in his rebus, quod dignum libero, aut indignum esse ducamus?" This, which is in Cicero's book De Finibus, is repeated in his Offices; "decorum illud in omnibus factis et dictis, in corporis denique motu et statu cernitur:" and again, "Status, incessus, sessio, accubitio, vultus, oculi, manuum motus teneant illud decorum." Nearly the same observation has been made by Castiglione in his Cortegiano; "Medesimamente nel conversare con uomini, e con donne d' ogni qualita, nel giuocare, nel ridere, e nel mottegiare, tiene una certa dolcezza, e cosi graziosi costumi, che forza è che ciascun che li parla, o pur lo vede, gli resti perpetuamente affezionato." Lord Chesterfield's opinion upon this

matter is too well known to require particular notice. There is a fitness and propriety in the minutest of these things, which acquaintance with the world, and with good company, can alone adapt to the infinite variety and combination of persons and occasions. Locke has said, "he that will examine wherein that gracefulness lies, which always pleases, will find it arises from the natural coherence which appears between the thing done, and such a temper of mind as cannot but be approved of as suitable to the occasion." The institutions of chivalry, however absurd when carried to extravagance, were of important service in polishing the rude manners of the age in which they arose. They encouraged sentiments of jus-

tice, of courage, of modesty, courtesy, and generosity, worthy the imitation of succeeding generations. The amusements of life are to be chosen with almost as much care as its serious occupations. They should be such as become a gentleman, and a man of a cultivated understanding; and ought not merely to be innocent in themselves, but free from every thing that may be liable in its remoter consequences to debase and corrupt the mind. "Pueris non omnem ludendi licentiam damus, sed eam quæ ab honestis actionibus non sit aliena."* The company into which people are led by a skill in music, or by a fondness for the theatre, should be a sufficient reason to make us with-

* Ciceronis Off. i. 29.

draw a young man from an eagerness after such pursuits. Yet some relish for these, and likewise for poetry, painting, sculpture, and architecture, if they are not made the business of life, opens a source of very rational gratification, and by contributing to form the taste and judgment, becomes a real, and not altogether useless ornament. For all liberal arts have a certain connexion and common bond, and are united as it were by some affinity to each other.* Locke says, nothing gives children so much becoming confidence and behaviour, and appears so to raise them to the

* Omnes artes, quæ ad humanitatem pertinent, habent quoddam commune vinculum, et quasi cognatione quadam inter se continentur. Cic. *Or. pro Archia.*

conversation of those above their age, as a graceful carriage: for which reason he advises that they should be taught to dance, as soon as they are of an age to learn. But while these things are pointed out as desirable attainments for young persons, it is necessary to set bounds to the pursuit of them. King Philip is reported to have said to his son, the celebrated Alexander, when he heard him one day in a convivial meeting, agreeably to the custom of those times, playing on the harp with extraordinary grace and skill; "are you not ashamed of playing so well?"* And it was observed of one of the most accomplish'd ladies of ancient Rome,

* Ουκ αισχυνη καλως ὑτω ψαλλων; PLUT. *in vita Periclis.*

that she played on the harp and danced with more elegance than was requisite for a modest woman.* The proper rule is to avoid the extremes of professional study on the one hand, or of untaught rudeness on the other, lest we should appear to be either stage-players, or clowns.†

4. Any one who considers the number of years that are usually spent in giving to boys a knowledge of two obsolete languages, may with reason persuade himself, that much time is lost, which might be employed to great advantage in

* Psallere et saltare elegantius quam necesse est probæ. Sallust *Catilin.* 26.

† In gestu nec venustas conspicienda, nec turpitudo sit; ne aut histriones, aut operarii videamur esse. Cic. *ad Heren.*

training them up to become good, and wise, and useful to mankind; especially as a large proportion of those, who are put upon these studies, are never likely to prosecute them to any valuable purpose. Custom however, which is not too violently to be resisted, has render'd this a necessary part of a gentleman's education. In fact, the ancient Greek and Roman authors must always be valuable, both for the matter, and for the manner of their writings. They furnish the most striking examples of unshaken fortitude, of unwearied application, of patriotism, of liberality, and integrity; and, on the other hand, of pride, ambition, cruelty, and intemperance. Their works are copious fountains, from which we may

draw the most instructive lessons of vice and of virtue; of vices to be shun'd, and of virtues to be imitated.* At the same time they exhibit the happiest specimens of poetry, and of eloquence, where the human mind seems to have exerted her utmost powers. Their writings, and works of art, have been executed with that perfection of good sense, and elegance of manner; they have so blended the effects of a vigorous imagination, and a sound judgment, that whoever would acquire right notions, and a correct

* Hoc illud est præcipue in cognitione rerum salubre ac frugiferum, omnis te exempli documenta in illustri posita monumento intueri: inde tibi tuæque reipublicæ, quod imitere, capias; inde fœdum inceptu, fœdum exitu, quod vites. Liv. *in Præf.*

taste, and view simplicity in her natural beauty and perfection, must study after their models. With what eloquence does Cicero, animated by the love of science, break forth in its praise, in his oration for the poet Archias: "Hæc studia adolescentiam alunt, senectutem oblectant, secundas res ornant, adversis perfugium ac solatium præbent; delectant domi, non impediunt foris; pernoctant nobiscum, peregrinantur, rusticantur." *Q.* Though I profess no fondness for public speeches, especially upon subjects which have long since lost their interest, yet I have always been wonderfully delighted with this oration. For if the style be removed from that of the most esteem'd specimens of popular discourses; yet for choice of

expression, for beauty of sentiment, and elegance of composition, it must ever be regarded by scholars as eminently distinguish'd, and perhaps unrival'd. *M.* But whatever be the value of ancient learning, it ought not to be made the only object of education, or to be pursued at the expense of good principles, and good habits. If these be incompatible, that which is of least importance must give place. For, as Locke has observed, "it is preposterous to sacrifice a child's innocence to the attaining of confidence, and some little skill of bustling for himself among others, by his conversation with ill-bred and vicious boys; when the chief use of that sturdiness and standing upon his own legs, is only for the preserva-

tion of his virtue. There are many able and acceptable men without learning; but without virtue, knowledge of the world, and civility, an accomplish'd and valuable man can be found nowhere." In great schools, religion and morality are too often made the mock of boys; and wisdom and prudence fly discountenanced before profligacy and extravagance. Yet, notwithstanding the many objections that may with justice be urged against public schools, there are advantages to be derived from them, which are very sensibly felt in the subsequent parts of life, and which seem to be unattainable in any other manner. If theory be against them, experience, which is the surer guide, must be confess'd to be in their fa-

vour. I believe we may agree with Dr. Beattie, who in a letter upon this subject has said, "compare those who have had a public education, with those who have been educated at home, and it will not be found, in fact, that the latter are, either in virtue, or in talents, superior to the former." Upon the whole, it seems to be the best practice, to send a boy to be brought up at some public school of good reputation; but to guard, as much as possible, against the evils attending it, by a previous establishment of right principles in the mind, and by an unaffected exposure of the amiable and of the vicious examples he must expect to meet with. "What wonder is it, that young persons, if they are unwarn'd,

should take one thing for another, should judge by the outside, and give themselves up to show, and the insinuation of a fair carriage, or an obliging application?"* In their eagerness to become men, they mimic the vices of men. This can only be prevented by establishing beforehand in the mind a firm sense of religion, and love of virtue, and such principles as may resist the seduction of bad examples. We should draw aside the mask of vice; and shew from living characters, and from the history of all ages, the value and estimation of real goodness even in this life: but especially we should point out the express declarations of scripture;† the dreadful denunciations of pu-

* Locke. † Tillotson, v. iii. serm. 124.

nishment to the wicked; and the promises of future reward to all that steadily persevere in well-doing. "It is of the last importance," says Addison, "to season the passions of a child with devotion; which seldom dies in a mind that has received an early tincture of it. Though it may seem extinguish'd for a while by the cares of the world, the heats of youth, or the allurements of vice, it generally breaks out, and discovers itself again, as soon as discretion, consideration, age, or misfortunes, have brought the man to himself. The fire may be cover'd and over-laid, but cannot be entirely quench'd and smother'd."* So true is that observation in the book of Proverbs:

* Spectator, No. 201.

"Train up a child in the way he should go; and when he is old he will not depart from it." The great advantage of public education is, that a boy lives with his equals, and imperceptibly acquires for himself an experimental knowledge of human nature. His faculties both of body and mind are called forth, and their motions regulated and control'd by the emulation and struggles of the little republic. He is train'd up to manly habits, and learns to restrain his hands, to govern his tongue, and to become master of his passions.* He there sees and feels the undisguised operation of the same affections and

* Το τον βιον ατρυφητον ασκειν, το των χειρων κρατειν, το την γλωτταν κατεχειν, το της οργης ὑπερανω γινεσθαι. PLUT. περι παιδειας.

the same passions, which, though often less openly, animate the whole theatre of the world into which he is preparing to be introduced. The acquaintance also and friendships that are form'd at school, are not unfrequently kept up with mutual pleasure and benefit through the remainder of life. For this reason a boy should be sent to a school frequented, as much as may be, by others of the same rank in society with himself. *Q.* A person's character is so much form'd by the company he keeps, that a boy should be taught betimes to choose his friends from among the most deserving, according to that precept in the Golden Verses,

Των δ' αλλων αριστη ποιειν φιλον ὁστις αριστος.

M. Wherever a boy is educated,

we should endeavour to make him happy, to give him a proper esteem for his studies by letting him see them cultivated in other people, and to enable him to appear with advantage in the world by instructing him in the same things which are usually known by others of his own age. At the same time with Latin, a boy ought to be enter'd in arithmetic, geography, some parts of history, and some parts of natural philosophy. The knowledge of languages is always desirable, and is best acquired at an early age, when the head and heart are yet free from other cares and occupations. The order in which they stand with respect to their value for one who is to support the character of a gentleman, is English, Latin,

French, Greek, Italian, and, if you please, German. This is liable to some variation according to the situation and turn of mind of each individual. But since it is English with which an English gentleman has most concern, that ought to be the language wherein most care should be taken to polish and perfect his style. The readiest way of acquiring the idiom and construction of any language is by frequent translations. Making verses, as is the practice in all our great schools, is of eminent use in giving to a young man a copiousness of language and variety of expression; and especially is a means of conveying that delicacy of sentiment, which is the foundation of good taste, and the very soul of polite literature. [

could say with Erasmus; "From my youth I have loved poetry, which I esteem a principal part of liberal learning."* It must all along be remember'd that languages are but the shells of knowledge, as Dr. Barrow has aptly called them, are of no real value in themselves, any further than as they lead to the acquirement and communication of knowledge and wisdom. The ancient authors, about which so much stir has been made, are not to be esteem'd because they are Greek, but because they are good; because they teach how and when to speak pertinently, how to act like a man, to subdue the passions, to be public

* Adolescens adamavi poeticen, quam ego puto vel præcipuam portionem liberalis eruditionis." *Epist.* 146.

spirited, to despise death, torments, and reproach, riches and the smiles of princes, as well as their frowns, when they stand in the way of our duty. For Homer, you know, was not only the best poet, but likewise the best instructor of antiquity:

——— Quid sit pulchrum, quid turpe, quid utile, quid non,
Plenius ac melius Chrysippo et Crantore dicit.

Q. I presume it is in imitation of these well-known lines, that Milton, in his Areopagitica, calls "our sage and serious poet Spenser a better teacher than Scotus or Aquinas." *M.* The Greek language is necessary to form a scholar; Latin and French are expected in a gentleman: but prudence and good breeding are useful in every station, and upon

every occurrence in life. After all, a boy while he remains at school, must be considered as getting the keys of knowledge, rather than knowledge itself. At the university he is expected to make further advances. He ought there to improve himself in the work he has begun, and to employ his learning in reading the Greek and Latin historians. He should at the same time make himself acquainted with some of the best writers in English, French, and Italian. And as his mind opens to the apprehension of their several beauties, his attention should be directed to trace out in what the excellence of each consists. It would be a good exercise in this kind to study Addison's papers on the Paradise Lost, and af-

ter each paper, to read over that book, of which he has been treating. For the same purpose may be recommended Dr. Warton's critical and entertaining Essay on the Writings and Genius of Pope. A young man should likewise exert his abilities in frequent composition: for which purpose it will be useful to notice any passage that is particularly pleasing, and when he has forgotten the words of the original, still remembering the sense, to express it again, either in the same, or in a different language, and always in the best manner he is able. This method appears to have been practised by Cicero in the early part of his life.* Such exercises are of the

* De Oratore, i. 34. The same exercise is recommended by Pliny: Nihil obfuerit, quæ

first advantage in forming a good style. Together with these studies, a young man must not neglect objects of a different kind, logic and metaphysics, or the investigation of the powers and right conduct of the understanding: he should also be initiated in the principles of moral philosophy, and civil government; and above all, because it is most important of all, he should establish his faith on such a distinct apprehension of the evidences of natural and revealed religion, that it may incur no danger of being afterwards shaken by the cavils of free-thinkers, or set aside by the exam-

legeris hactenus ut rem argumentumque teneas, quasi æmulum scribere, lectisque conferre, ac sedulo pensitare quid tu, quid ille commodius. *Ep.* l. vii. 9.

ples of the inconsiderate, or choaked by the cares of the world. *Q.* It were indeed to be wished that a thing of such infinite concern were more attended to in our universities; especially in times, when a firm sense of religion, and a thorough reliance upon God, seem more than ever to be demanded, in order to preserve young men from the influence of that silent indifference, or more open impiety of so large a part of the nations which surround us. For the doctrines of revelation are eminently calculated to settle the faith, to regulate the conduct, and to raise the hopes of youth; to strengthen their judgment; to controul their erring fancies; to teach them modesty and submission to proper authority; to

establish their morals on the only sure ground; and in all the relations of civil, social, or domestic life, to render them better members of society, better subjects, and better men. *M.* He should apply himself to natural philosophy, and trace out the properties of the material world, and those laws to which all the mechanical arts are subjected, and by which the very system of the universe is upheld and regulated; and, as the only solid basis upon which this beautiful theory is erected, he must of necessity learn something of geometry and mathematics: experimental philosophy will next exhibit a pleasing illustration of the principles which natural philosophy has taught; chemistry, and natural history, and

anatomy, are all of them, to a certain degree, desirable attainments for a young man, and may be pursued without interruption to his other occupations. These seem to be the fit objects of an academical education. The elements of knowledge should be sought at school; her foundations should be laid at the university. Whether the mind be afterwards engaged in subjects of religion, or of politics; in the relations of civil society, or the arts of government; whether its future province be to regulate the opinions of the world, or to conduct the business of it; it is equally necessary that it should not only have acquired early habits of attention and reflection, but that its principles be laid in truth. What-

ever conclusions are formed without being traced from this origin, though they may chance to be right, will always want that confidence, which is necessary to produce the effect of a steady conduct. This can alone arise from fair conviction.* The proper concerns of a gentleman are moral and political knowledge; and the studies, which more immediately belong to him, independently of any particular

* Nihil potest esse æquabile, quod non a certa ratione proficiscitur. Cic. *Tusc.* 2.

Αι κρισεις, αν μη βεβαιοτητα κ ῥωμην εκ λογου και φιλοσοφιας προσλαβωσιν επι τας πραξεις, σειονται και παραφερονται ῥαδιως ὑπο των τυχοντων επαινων και ψογων, εκκρουομεναι των οικειων λογισμων. δει γαρ ου μονον την πραξιν καλην ειναι κ δικαιαν, αλλα και δοξαν αφ' ης πραττεται μονιμον και αμεταπτωτον, ινα πραττωμεν δοκιμασαντες. Plut. *in Vita Timoleontis.*

profession, are such as treat of virtues and vices, of society and government, of laws and history. One of the first things therefore to be studied, after quitting the university, will be modern history. Sooner than this, its use would hardly be perceived; later than this, it might too much interfere with the business of active life. It is so much to the present purpose, I cannot forbear reciting part of a sermon preached at Oxford by Dr. Secker, afterwards Archbishop of Canterbury, whose conduct, when living, gives additional weight to the excellent precepts he has left behind him. "Regular cultivation of the understanding, then, is what good education begins with. The earliest branch of this, acquaintance with useful languages, unlocks the treasures of

ancient learning, and makes the improvements of every age and climate our own. Then the politer parts of literature most agreeably open the faculties, and form the taste of young persons; adorn our discourse, and endear our company in riper years; give a grace to wisdom and virtue; relieve the fatigue of our busy hours, and elegantly fill up the leisure of our vacant ones. At the same time the art of just reasoning opportunely comes in, to curb the licence of imagination, and direct its force; to fix the foundations of science, ascertain the degrees of probability, and unveil specious error. With this guide we proceed securely. Knowledge of nature opens the universe to our view, enables us to judge worthily of the constitution of

things, secures us from the weakness of vulgar superstitions, and contributes in many ways to the health and security, the convenience and pleasure of human life. If from hence we go on to survey mankind; a contemplation of their different states in different ages, and especially of their ancient regulations and laws, the public wisdom of brave and great nations, will furnish variety of useful reflections to the mind, often teaching us to improve our own condition, often to be happy in it."* But it is time to put an end to this discourse: for I am not dictating a regular treatise, but giving you my thoughts as they arise. *Q*. I feel highly gratified by what you have said on this

* Sermon preached on Act Sunday, 1733.

subject, and hope my children will be the better for it. *M.* I have at least endeavour'd to avoid the dulness of not a few authors, who have fill'd their books with common-place observations, and maxims that are obvious to every one. For the rest, if we differ on some points, they shall afford subjects for future conversation.

When we had said this, we joined the family within doors.

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